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of Israel. 'Say ye to the daughter of Zion, Behold, thy salvation cometh . . . And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A City not forsaken.<sup>1</sup> . . . And ye shall be comforted in Jerusalem.<sup>2</sup> . . . And they shall bring all your brethren for an offering unto the Lord out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem.'<sup>3</sup> 'For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein.'<sup>4</sup> The conquest of Jerusalem by Nebuchadnezzar led to a further deportation; and many of the remaining two tribes were exiled to Babylon in three batches in 606, 599, and 588. The number of actual exiles does not seem to have been very large, but it included 'all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land.'<sup>5</sup> Most went eastward to Mesopotamia with Jeremiah and Baruch and Ezekiel, but some fled southward to Egypt.

After seventy years, a partial return took place. The resettlement of Palestine, started by Cyrus and continued by Darius, is of peculiar interest at the present time.

## § 2. HOME RULE IN PALESTINE UNDER THE PERSIANS AND GREEKS

The Persian Empire, towards the end of the sixth century B. C., was mighty and enlightened, and therefore tolerant. The return from Babylon was never more than partial; the Persian Jews were prosperous and contented, and many of them highly placed. Cyrus in 536 called upon God's people—'his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord . . . And whoso-

<sup>1</sup> Isaiah lxii. 11-12.

<sup>2</sup> Ibid. lxvi. 13.

<sup>3</sup> Ibid. lxvi. 20.

<sup>4</sup> Ibid. li. 3.

<sup>5</sup> 2 Kings xxiv. 10-16.













a vivid picture of these pilgrim fathers in a chapter entitled 'Safed in the Sixteenth Century'. He translates the words of one of the greatest of them, Rabbi Joseph Caro :

After nearly fifteen hundred years of living in the exile and persecution, God remembered unto his people his covenant with their fathers, and brought them back from their captivity, one of a city and two of a family, from the corners of the earth to the land of glory, and they settled in the city of Safed, the desire of all lands.

Safed was preferred to Jerusalem because both the Jews and the Turks of Jerusalem were at the time more exacting and even hostile to alien immigrants. The Jewish community in Safed soon grew to over a thousand families and exceeded that of Jerusalem; and its spiritual wealth—for it was famous for its Kabbalists—was a greater magnet than the importance of its wool trade. The distinction between the business or agricultural Jew and the scholar or saint, who cares nothing for material gain, and is satisfied with his share of the *Halukah* provided by the charitable Jews of Europe and America, has subsisted to this very day.

### § 5. THE FRENCH REVOLUTION

In the eighteenth century imaginative and emotional religion tended to be superseded or overshadowed by Rationalism. Jews were as 'enlightened' as Gentiles; and the scientific movement of the time found expression in the French Revolution. Montesquieu, the philosopher, commenced the enfranchisement of the Jew; Mirabeau, the patriot, carried it on; and Napoleon completed it. It was this that led to the eventual emancipation of the Jews of western Europe and a renaissance of Jewish literature under Mendelssohn. The Mendelssohnian school brought about a great linguistic change. The vernacular took the place of Hebrew. The Bible first, and then text-books of science and art, history and geography, poetry, and even novels, were written in German but printed













ment would be a gainer every way, were it to invite the immigration of such colonists by granting them considerable immunities. At present it cannot preserve order in Syria; that Pashalic costs money instead of yielding tribute. The Jews would form the nucleus of an industrious, orderly population, consisting of men who have been trained to live as citizens—who know the value of domestic peace assured by laws—and are not likely to become the tools of ambitious Pashas aspiring to independence. In the present temper of the Jews, a large body of immigrants might apparently be attracted to Palestine, were the Ottoman Government to enter into a definite contract with them and induce England—or a Committee of European Powers—to become guarantees for its observance.

The British public was intensely sympathetic to the idea of Palestine for the Jews. *The Times* of March 9, 1840, reported an earlier memorandum to the Powers suggesting the restoration of the Jews to Palestine. *The Times* of August 26 printed this memorandum in full, together with encouraging replies from most of the sovereigns addressed. It also contained a letter by 'An English Christian' appealing to the British people to buy Palestine for the Jews.

Henry Hawkes, on the occasion of the Chief Rabbi Herschel's death in 1842, preached a sermon on the *Position of the Jews*, 'speaking comfortably to Jerusalem' and claiming for them equal rights of citizenship.

The time is ripe: no ungenerous policy, no exclusive irreligion can stand against you. There is a moral power, accumulated, ever more accumulating, that will work with you in the bosom of our own Christian nation, philanthropists the most mighty in divine energies. Let not our past injustice discourage you; we are ready for better things: work with us to their accomplishment.<sup>1</sup>

Herschel himself had figured in 1838 in Henry Innes's 'Letter to the friends in Scotland of God's ancient people the Jews, including a correspondence with Dr. Herschel the Chief Rabbi of the Jewish Synagogues in London'. Innes believed in 'Israel's

<sup>1</sup> *Position of the Jews*. A Sermon, by Henry Hawkes (London, 1843).































































































